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THE NEW SCHOOL OF WEST INDIANS.

WE have received a copy of a pamphlet which nearly concerns ourselves, as well as the public. It is on *The Present Condition of the West Indies, &c., &c.*, by Henry Morson, and "was suggested by a challenge thrown out against the West India body by the *Anti-slavery Reporter*, in its number of the 8th of April last," p. 1. We are honoured by our remarks having become the occasion of so respectable a publication, and will proceed to put our readers in possession of the whole case by the following quotation:—

"The West Indians have been reproached with intolerance, with prejudices strongly fixed, and now hard to be rooted out, with antipathies which, growing with their growth, and strengthening with their strength, have become a part of their nature. Can they make up their minds to forego these prejudices? Will they? It is a question, which, if answered negatively, goes to the upsetting of the very means of their regeneration, and causes it to be a hopeless task—a name—a delusion. If answered affirmatively, the way is smooth and clear before them. They not only can be saved, but will. But it is a question which *must* be answered, and speedily: for already it has been proposed to us, and we are challenged to the reply. In the *Anti-slavery Reporter* of 8th April last, (to which more than once I have alluded) appeared an article, headed 'The New School of West Indians,' which, after quoting the words of an article from the *Colonial Gazette* of 25th March, to the following effect—'that an influential part of the body of West Indians of the new school are prepared to carry out the principles of emancipation to the end, by abolishing all distinctions of colour, socially, as well as politically, in the West Indies, and to aid in forming, out of the ruins of British slavery, a West India nation of the negro-blood,' goes on to inquire whether such a statement may be relied on. 'Can we,' it asks, 'have so cheering a matter in some other shape than that of unauthorised words? Shall any evidence of what is asserted appear promptly in substantial measures, or undeniable facts? Will the young West Indians come out before the public, and in some official form declare themselves the holders of such a principle? Will even any one of them write a pamphlet avowing it as his own? Concurrent as we should be in a course of immigration conducted on the 'popular' and righteous principle of freedom in all things, we have had too much experience of West Indian artifice to believe that such a thing is intended merely because it is talked of; and whatever gratification it may afford us to meet with an acknowledgment of past errors in the West India body, we must emphatically say, let us have more than professions.'

"The article speaks for itself. The writer asks, 'Will the young West Indians come forth, and in some official form declare themselves the holders of such a principle,' and the question, once more, returns upon our hands—Are there, or are there not, among West Indians any such willing? This is the opinion I would fain elicit from all who are attached to the cause of the West Indies, by the relation of birth, or by the ties of parentage, property, or business—this the declaration, the principle which they may affirm by the sanction of their names."—pp. 28—30.

It appears, then, that Mr. Morson is one of the new school of West Indians, the existence of which the *Colonial Gazette* had announced, and that he writes in the name and spirit of that school, partly to his brother West Indians, and partly to ourselves. We do sincere honour to Mr. Morson. He has written in an admirable spirit throughout, and we can assure him that, with whatever West Indians we may have a quarrel, we have none with him, nor with such as he. We quote with the highest satisfaction the following portion of his appeal to the West Indians. He is referring in the commencement of it to the free coloured people of the United States:—

"This, then, is our position. A race of free blacks, neglected, slighted, despised, in their own country; debarred from the right of turning their natural or acquired powers to advantage, or to use them as a means of rising; doomed, not by God's ordinance, but by the hand of man, to remain as they are, without a hope beyond; such a race are willing, on certain conditions, to desert the land of their birth, to leave friends and connections, and, establishing themselves with you, to earn their livelihood by the exercise of their labour both bodily and mental—the condition being, 'An equality of social as well as political rights.' This equality, observe, binds no one to receive them into his family on a footing of friendship or intimacy. It means simply, that where a man by his own industry, his own talents, or superiority of intellect, has forced himself to your level, you are not to exclude or drive him back; or think, because you are of a different colour, that *therefore* you are his superior. It means that, whatever conventional differences may exist, there are no natural distinctions; and that, let a man be black or let him be white, the court, the camp, the bar, the senate, are alike open to the race which shall distinguish itself most. To give in to the principle by halves, would be to make matters worse, by creating dissensions, jealousy, suspicion, heart-burning. If acted on at all, it must be acted on wholly, frankly, openly and honestly; for never should it be said of us, that we

had deceived those who had confided in us, and had taken our word in earnest of our performance. Not to do it, is to remain in our present condition, poverty-stricken, and with every prospect of future and growing evil, with this addition, that we receive no pity; have no complaint, but against ourselves; none to thank, but our own foolish pride and vanity."—p. 21.

Most sincerely do we say, let but such sentiments diffuse themselves, and acquire a practical prevalence, and our jealousy of the West Indians will expire.

We have now to cite the author's appeal to the abolitionists and to ourselves.

"To turn to the Abolitionists, (and I address myself particularly to that portion of them whose views are represented by the pages of the *Anti-Slavery Reporter*;) I would ask, and I mean no recrimination by the question—Are they, in accusing the West Indians of a want of sincerity, to be fully relied on themselves? Is that truth and candour which they refuse to credit in us, so unimpeachable in them? Their own writings might justify hesitation in according a too ready belief; for, in referring to their pages, where, I ask, is the calm, temperate, conciliatory tone to be found, which goes more than half to convince, and which, at all events, exemplifies that the parties have no reserves behind? In lieu of it, we find violence almost amounting to virulence; a heated and inflamed mind; and, more than all, a desire to prove us wrong and show up our faults, rather than the attempt to point out the one and amend the other. We speak advisedly, but in good part, and with the full intention to show, that among the West Indians are many anxious to join their ranks, and who would be willing at once to enrol their names as fellow-labourers in a cause, which, divested of interested motives, and apart from meaner passions and prejudices, is of the purest and most holy nature.

"In token of the animus of their proceedings, we need but to quote Mr. Prescott's two letters, as published in their recent numbers; and, in token of our sincerity, to admit that, with a large proportion of error, there is mixed a fair allowance of truth in Mr. Prescott's publication. That the conduct of the planters is not yet all that could be desired, that, here and there, remaining vestiges of irritation are discernible, that some part of the late deficiency may be set down to drought as well as to a want of labour, and that, by proper management, conciliatory conduct, and a readiness in proprietors to conform more to their new relations, a larger share of labour might have been extracted, we are free to admit. But this admission, it will be perceived, must be taken in a modified sense, determinable according to the greater or less weight which may seem to attach to this consideration. The West Indians arrogate no infallibility to themselves, but they can never admit that the error is all on one side. Supposing both parties to share these views, and to be guided by a spirit of doing right, rather than of proving each other wrong, what is to hinder their acting together in furtherance of that principle which both have at heart? The Abolitionists have challenged us to the proof; and, as far as our means permit, we are willing to give it. Let this very writing be a test; but let it not be thrown in our teeth, that here are exhibited the thoughts and sentiments of only one man. We say it advisedly, that there are many—people too of influence, members of the Island Councils, who share the opinions we promulgate, and who would assist in their carrying out."—pp. 18—20.

As this rebuke, according to Mr. Morson, is given "in good part," so we assure him we take it. We think it somewhat of the severest from so candid a writer, but let that pass. We hear from him with the most unfeigned pleasure "that there are many—people too of influence—members of the island councils, who share the opinions he promulgates, and would assist in carrying them out." All we desire in addition is to see them in action, and to perceive their influence in the management of affairs. Of this there is as yet very little appearance. We have, indeed, yet to learn whether a single resident West Indian will have the courage to avow Mr. Morson's sentiments as his own, or whether his implied censure on that body generally will not be repudiated and resented as a libel. Mr. Morson wishes not to be regarded as expressing "the sentiments of only one man." Will he, then, inform us why, even to the long advertisement of the West India Immigration Company, which avowedly issues from his friends, there is not a single name attached, save the *reverend* Mr. somebody, as secretary?

As to the points involved in the current discussion between the West Indians and the abolitionists, much more is conceded by Mr. Morson than by any former writer of his class. We honour him for his candour, but we are bound to say that we cannot agree with him in the leading sentiment of his book. Like all the other West Indians, he wants for those colonies a system of "wholesale immigration;" and he thinks this may be recommended to abolitionists on two grounds—first, that it will relieve the sugar market from a pressure which threatens to occasion the introduction of slave sugar; secondly, that it will destroy the demand for slave-labour, and so extinguish the slave-trade. Now

we will admit that these are two very persuasive arguments with the abolitionists; but we have a word to say on them both.

As to the first, the relief of the sugar market will soon be accomplished, without a "wholesale immigration to the West Indies." The enlarged cultivation of sugar in India is (to use the felicitous words of Lord John Russell) carrying the plantation to the labourer; and this is much better than carrying the labourer to the plantation. Give a little time, and we shall have sugar enough. It is worth now 60s. per cwt. in England; in India it can be produced for 10s., and if, under these circumstances, it is not speedily grown in large quantity, there is no longer any faith in the sagacity or cupidity of man; nor, indeed, in any of the laws which have so long and so universally regulated demand and supply.

We are told, however, that a "wholesale immigration" of free labourers to the West Indies would extinguish the slave-trade, by putting an end to the demand for slave-labour. We ask, then, how this is to be effected. Mr. Morson's answer is, that "immigration on a large scale would at once render free-grown produce cheaper than slave-grown throughout the world," p. 16; and would "exhibit it as a solid irresistible fact, that sugar which pays wages can be produced cheaper than that which is derived from the compulsory sweat of man's brow," p. 18. Of course Mr. Morson's idea must be, that British West India sugar should be sold, not in the British market only, but in all the markets of the world, at a less price than the slave-sugar of any country. Now the price which slave-sugars are asking is 20s. to 25s. per cwt. Mr. Morson's plan, therefore, is to reduce the price of British West India sugar to less than 20s. to 25s. per cwt. We may even go further. For, if such a competition were to arise, the probability is that slave-sugar would be sold for less than it brings now—perhaps at 15s. to 20s.; so that Mr. Morson's plan may be described as one for reducing the price of British West India sugar to less than 15s. to 20s. per cwt. We simply ask, would this be satisfactory to the West Indians? Until we are otherwise instructed, we think not. We suppose that at such a price the proprietors would be losing money on every hogshead, and that no increase of quantity could compensate for so ruinous a return. What we say, then, is, that, if it is not consistent with the interest of West India proprietors to sell sugar at 15s. to 20s. per cwt., no copiousness of immigration can enable them to do anything towards extinguishing the demand for slave-labour. The extended production of Bengal sugar may do it; but, by some means or other, the cost of raising sugar in the West Indies has become so large, that they can contribute nothing to so happy a result, and must even be ruined in the accomplishment of it. Such, as far as we can penetrate the mystery, are the blessed effects of the monopoly system.

Mr. Morson's pamphlet affords scope for many other remarks, but we must desist for the present.

BRITISH SLAVE-HOLDERS.—THE IMPERIAL BRAZILIAN MINING ASSOCIATION.

To the Editor of the Anti-slavery Reporter.

SIR,—It was never my intention to mix any of the officers up with the cruelties practised upon the slaves of the Imperial Brazilian Mining Association. I have declared the directors and the chief commissioner to be the authors of those atrocities; and I should not have hinted at any other party personally, had not the above gentlemen had recourse to the superintendent of the slaves as their defender.

Formerly, the word of a solicitor in respectable practice and of wealthy merchants used to be confided in, from the general impression that they would be ashamed of having any dishonourable assertion or transaction traced to them. It seems that it would be dangerous to extend that confidence to the aggregate of these two classes now.

When Messrs. Freshfields, the solicitors to the Association and to the Bank of England, conjointly with the directors, sent a reply to my first communication, they told the world it was written by the superintendent, although they knew they had not only suppressed those parts of his letter which contained matter condemnatory of themselves, but inserted sentences as his, denying some of the facts I had stated—which he never wrote, and which he has since accused them of. What credence are these gentlemen entitled to after this? Not much, the world will be likely, perhaps, to say. But what will society think, when I solemnly affirm that the letters written by the board to the chief commissioner are intended for the eye of the shareholders only? His instructions are all private, in which he is urged not to spare the lash, as it might make a difference of five per cent. in their yearly dividends, and thus let the price of the shares down in the market proportionately. In these private documents, complaint is frequently made that the consumption of the horse-beans and Indian corn is too great, although the hungry slaves have only two scanty allowed meals of this horse-food daily, and become frequently so faint, in consequence of hard labour and fasting, as to be almost incapable of exertion.

The directors are aware that, as Duval is a large share-holder, in opposition to the laws of the Association, and as he is reputed to be one of the most avaricious men in the creation, but few hints of this nature are requisite.

There is another misery the wretched slaves of the Imperial Brazilian Mining Association are doomed for ever to suffer, through the selfish sentiments of the directors. As natives of

Africa, they are very susceptible of cold. Gongo Soco lies between high mountains, so that the sun disappears early from the village. Shortly after it sets, a damp chill succeeds, and this increases in intensity until the morning. No one who has never been there can have the least idea of the sufferings these uninterrupted changes occasion; and yet the slave has no nightly protection but a little mud hut, through the crevices and chinks of which the chilly wind whistles. The only bed he has is a straw mat, the thickness of half-a-crown, extended upon the cold, bare, damp earth, and his only covering is a miserably light cotton quilt. There lie the Imperial Brazilian Mining Association's slaves, shaking and shivering the whole night through, and they have frequently declared to me, that they would a million of times prefer to be shot at once, than nightly suffer this infliction alone. A blanket would be an inestimable blessing to the poor, forlorn, and friendless slaves; but a blanket for each would cost the shareholders of the Imperial Mining Association a few pounds, which they cannot afford to part with, out of the many millions in gold which these destitute creatures have obtained them, from the swampy bowels of the deep and melancholy caverns beneath.

Gongo Soco is remarkable for its cruelty and licentiousness—one moment inflicting upon a black female slave the severest tortures and privations, and then rendering her the medium of gratifying the worst of passions. In the chief commissioner's grounds stands one of those large trees with which the Brazils abound. Seats have been fitted up in it for the accommodation of large convivial parties, the branches thus forming an extensive, shady, summer-house, which is reached by steps. Now I dare say the superintendent has heard, that a certain chief commissioner and his friends used daily to be attended and served in this retreat by naked black women; and the standing joke was, to give them a shower bath of brandy and water whilst ascending the steps, and the whip if they were dilatory in their movements.

All these varied depravities have often been represented to the directors, but they never used any means to check or diminish them, not even remonstrance. So that they can have large dividends, they care naught about the morals and convenience of those whose toils ensure them.

I am, Sir, your obedient servant,
26th December, 1840. F. A. KENTISH.

MORAL AND RELIGIOUS STATE OF JAMAICA.

Letter from Mr. Candler to the Printers of the Chelmsford Chronicle.

MY RESPECTED FRIENDS,—Before I proceed to give an opinion on the present moral and religious state of the late slave population, it will be proper to advert to a few particulars that bear on the question. The area of Jamaica is computed, in even numbers at four millions of acres, and as it contains only twenty-one parishes, there is of course an average of 190,000 acres of land to each parish. Every such parish must, of necessity, from its size, and does indeed for all civil purposes, constitute a country: it has its Custos, or Lord-Lieutenant, and its body of justices, its separate court-house and jails, and its general vestry appointed by the freeholders to tax the parishioners for local purposes. It has, however, but one parish church and one incumbent. Formerly the parish churches, many of them very small buildings, were the only place of public worship in the island, except perhaps a chapel or two of the Scotch kirk. It is quite evident, therefore, that the Church of England could never have contemplated the religious instruction of the slaves, in fact, till within a very short period, it made no account whatever of the black people; its livings afforded in the time of slavery, as they do now, a large emolument, but scarcely a school existed, and generation after generation arose and died away in appalling ignorance and neglect. The Moravians first entered the field as missionaries, then succeeded the Wesleyans, then the Baptists, and ministers of other denominations; long before slavery was abolished, these devoted men had taken stations in different parts of the island, chiefly on the sea-coast, and had begun to communicate religious instruction to such slaves as were permitted by the owners to attend for that purpose; chapels were built, and in a few instances school-houses erected.

The Church of England, stimulated by the rivalry of unwelcome sects, and obtaining help from the House of Assembly, now began to increase its edifices; chapels of ease were erected in the larger parishes, and curates appointed to officiate. There are now in Jamaica twenty-one incumbents and twenty-one curates, the former receiving a stipend of £500 sterling per annum each out of the island chest, together with the product of a parish glebe, the latter £400 per annum each without any other emolument. To these must be added six ministers paid by the government at home, nineteen who are supported partly out of the parish funds or by individuals, and partly by the society for the propagation of the gospel, one by a parish alone, and eight by the church missionary society—making a total of seventy-six ministers of the church of England. The annual income derived by the clergy from the parish taxes, the island chest, the glebe lands, and slave compensation money, including the salaries paid to the bishop and archdeacon, amounts to about £40,000 sterling; but as the house of assembly, during its last session, resolved to double the number of island curates, the total amount payable to the clergy will soon rise to near £50,000 per annum, exclusive of grants for the building of new chapels and school-rooms. The sum voted last year, for the last-mentioned purposes, was £7350 sterling, of which a small part was given to the Wesleyan Methodists. The entire claims of the ecclesiastical establishment of Jamaica, for only a portion of them has been here enumerated, will be found to absorb about one-sixth part of its entire revenue! But, notwithstanding all the efforts recently made, and which are still making, to augment the income and repair the inefficiency of the Church of England, I am compelled to say, and I speak it not invidiously, but as a matter of history, it has but a very slender hold on the affections of the black people. Its ministers, in the times of slavery, evinced little or no sympathy for the unhappy slaves; many of them sprung from and were united to the Creole families, and were themselves slave-holders by virtue of the glebe, and the great body of them had made themselves part

and parcel of the iniquitous system which kept the people in bondage. Many of the Missionaries, on the other hand, made a bold stand in favour of public liberty, passing through evil report and good report, and endured much calumny and political persecution. When the slaves came to the enjoyment of freedom, they naturally turned for religious instruction to their tried friends, and bent their way to dissenting chapels. Some few of the parish churches of Jamaica are indeed pretty well filled with a black and brown congregation, but the great mass of the population who profess religion at all are dissenters, of whom the largest body are Baptists.

The Baptist Missionary Society has twenty missionaries in Jamaica, occupying seventy-four preaching stations, and having under their care 24,777 members, 21,111 inquirers, and 9159 sabbath scholars: if to these we add those who come to chapel, and children who are very young, we shall have a community of at least 80,000 persons, or one-fifth of the entire population, who are more or less under Baptist missionary influence. The Baptist (native) preachers are coloured or black men, who were once class leaders and have broken off from the main body of the mission, and formed congregations of their own; their number is twelve, with twenty-five stations, and 8264 members and inquirers; they have no school. This body may be estimated at 10,000.

The Wesleyan Methodist Missionary Society has thirty-one missionaries, with 23,822 members and probationers, and 2664 sabbath scholars, and may be estimated as having under its care about 40,000 persons. The seceding Methodists, or as they call themselves "The Wesleyan Methodist Association," have eight ministers, five local preachers, fourteen stations, and 4000 members; they receive no help from any missionary or other society in England, but are supported by their own friends and members alone. The London Missionary Society supports eight missionaries, who have several school-masters and mistresses attached to the different stations, and a large number of children in their daily schools, who are carefully educated in the principles of the christian faith. The "Oberlin Institute," of North America, furnishes six young men, four of them married and two widowers, who come out at their own expense, and are supported as preachers and school-masters by the contributions of the people who attend their ministry. The two latter classes of ministers are Independents, and their united congregations number about ten thousand. "The Jamaica Missionary Presbytery," consists of eleven ministers, and six catechists, and has schools at every station. This religious body may be computed at twelve or fifteen thousand. The Moravian Missionaries are eight, with a chapel and school at every station: some of their congregations are large; hitherto they have confined themselves within narrow bounds, but they are now branching out, lengthening their cords and strengthening their stakes. The number of Moravians, or of persons under Moravian influence, may be estimated at fifteen thousand. If we give to the sixty parish churches, chapels, and licensed school-houses of the Church of England, an average of seven hundred persons each (a large estimate) we have Episcopalians forty-two thousand. Our table then stands thus—Baptists 90,000, Methodists 44,000, Independents 10,000, Presbyterians 15,000, Moravians 15,000, Church of England 42,000, Scotch Kirk say 3000, Roman Catholics 2000, Jews 5000—in all 226,000. As the present population does not greatly exceed 400,000, this enumeration of different sects leaves nearly one-half of the people as belonging to no class of religionists whatever; and if we consider the natural unwillingness of man to pursue a religious course, and look at the surface of Jamaica, and observe how numerous its neglected districts, without a school or place of public worship for many miles together both in mountain and plain, we shall not think the statement however appalling, to be far removed from the truth. With all the religious care hitherto exercised, there still remains a dense mass of ignorance and superstition, which nothing but the pure light of the gospel can chase away. More places of public worship must be built, more schools established, and a stronger interest felt and cultivated by the religious public in Great Britain, before the West Indies will become, what we should wish to see them, a bright moral example to all the regions around.

The schools of Jamaica should be multiplied by the help of a paternal government, and efficient masters sent out from the normal schools at home. The children receiving instruction are estimated by the bishop of Jamaica, according to a list, which he obligingly allowed me to inspect, at 31,866, but this number is much too high; an actual inspection of many of the schools enumerated, leads me to conclude that the total number of day scholars in all the schools of the land, cannot exceed 25,000, which is a sixteenth part only of the whole population. There are no schools more really useful than some of these which belong to the Mico charity. These institutions are perfectly unsectarian; they have already received considerable help from the home government, and are deserving of every encouragement and success. Chapels, school-houses, ministers, and teachers are, however, but the apparatus of religion; the question remains to be considered, what proof do the people give that they profit by the advantages afforded them? We see the scaffolding, such as it is; but where is the venerable majestic pile? Many persons have told me, that contrasting the present moral and religious state of Jamaica, with what it was only ten years ago, the transition is as from darkness to light. There are now no crowded "Sunday markets;" the first day of the week is observed as a day of rest by all classes, and solemnly devoted to its proper object by large numbers of the common people. The doctrines of christianity, new to many of them, seem to gladden their hearts; "old things are passing away"—degrading and immoral customs, once so common in every class of society, are now viewed as sinful. Marriage, which a few years ago was almost unknown, and everywhere discouraged, is now three times more common, in proportion to the number of inhabitants, than in England; and even some of the planters, stimulated by the example of the despised blacks, ashamed to be thought less moral, are entering into the matrimonial bond with the mothers of their children.

Crime is diminishing. The prisons at Kingston, to which city, as to a common sewer, the scum and filth of the population naturally flow, are perhaps, as full as they used to be; but the jails of the rural districts have very few inmates. At Falmouth, the capital of the large parish of Trelawny, two weeks ago, only two prisoners were brought up to the sessions for trial; one was acquitted, and the other sentenced to a week's imprisonment. At Chapelton, the chief town of the parish of Clarendon, containing

20,000 inhabitants, the prisons last year were thrown open at several different times, and on one occasion for eight days together, there not being a prisoner within the walls. At one of the quarter sessions at Mandeville, not a single prisoner was brought up for trial; and one of the proprietors of the extensive Elam estate, in the parish of St. Elizabeth, on which are located 1200 people, assured me, that since freedom, not a single criminal charge of the slightest kind had been brought against any one of them. In the jail at Morant Bay, I found four English sailors committed for an assault, but not a single black or coloured person! At Port Antonio, a shipping town, fourteen prisoners of every class, and at Buff Bay eleven. The walls of the prison at Buff Bay, so little do the authorities care for their convicts, were broken down, and the prisoners walked in and out at pleasure. The arms and accoutrements of the island militia, an active and once dreaded body, arrayed in battalions to preserve order, are left to rust and grow mouldy; the very discipline of their corps is gone; if a muster be called, the privates (white men, of course,) refuse to attend it: and the new police, lately organized by the house of assembly, at a great expense, in *terrorem*, have, in many places, so little to do, that they are ready to create a riot now and then to relieve the monotony of an idle life.

The cause of temperance has numerous supporters; several ministers of different denominations have prevailed on their people entirely to abandon the use of rum; the ministers of the Jamaica Presbytery have distinguished themselves in the temperance reformation; all of them are temperance members, and three-fourths of the body, tee-totalers. In the one presbyterian congregation of Hampdon in Trelawny, consisting of 2300 persons, 1326 are temperance members, and 360 have joined the Total Abstinence Society. When a new brother offers to join the temperance section, the tee-totalers ask him if he wishes to go through apprenticeship again, and tell him he had better come to freedom at once. The labourers on the large Orange Valley Estate, in St. Ann's have all refused to assist in the making of rum; the overseer is compelled to employ strangers to do the work. If the ministers of religion would everywhere do their duty, the vice of dram drinking would vanish from the land, drunkenness, however, is far from a common vice among the black people.

My Essex friends may depend upon the fact, that Jamaica, with the exception, perhaps of Kingston, its capital, where broils, quarrels, and petty assaults, are very common, has pre-eminently a quiet and sober population. The instruction hitherto imparted has produced a most salutary effect: the influence of religion is extending itself widely; the Holy Scriptures, hymn books, and the Pilgrim's Progress, are purchased by the people, in large quantities, and so sensible are they of the advantages conferred on them since freedom, and so grateful to their religious teachers, that they seem willing, much as they love money, to make any reasonable sacrifice to extend and perpetuate the benefit. They build spacious and substantial chapels and school-rooms at their own cost, some of which, especially in the mountains, owing to the difficulty of transporting the materials, are very expensive erections. Many large congregations support their own ministers and schoolmasters, and a few of them, more wealthy than the rest, have contributed to foreign missions, and have sent remittances to the Anti-slavery Societies of England and America. "If the free use of silver would put down American slavery," said William Knibb, at a meeting which I attended, "we would pelt the Americans with dollars," and I have no doubt he would persuade his people to show their liberality.

As a specimen of the ready and cheerful manner with which the claims of chapel building are met by the kind-hearted labourers of this country. I will mention a few interesting facts. The Church Missionary Society required a new chapel at Rural Hill, in St. Thomas of the East: the black people contributed towards it in sixteen months, in labour and money the sum of £700 currency, or £420 sterling. The Baptist chapel at Montego Bay was pulled down by the planters: a new one was resolved on, and in one day, at the opening of the building in 1837, the people contributed £604 sterling! at Falmouth a fortnight afterwards, an equal sum was raised in one day, for a new chapel there. The chapel at Montego Bay was begun in 1835, and has cost with the fencing in, £7800 sterling, of which sum, the labourers alone contributed £5400! A new parish church was wanted at Port Antonio, and a very beautiful building has been erected there; the treasurer assured me that the black people, who love the rector for his kindness and diligence as a christian minister, contributed £1000 currency or £600 sterling towards its erection, because the sum voted by the parish and the house of assembly, fell short of the required amount. I was at Mount Carey, a station of the Baptist Missionaries, on the 6th instant. The people brought in their "First of August" offerings towards the erection of a new chapel in that district: the subscription had been only begun four weeks, and the sum amounted to £315 8s. sterling! My excellent friend, Thomas Burchell, had given notice a few days ago, that he intended on this day to prepare for the foundations of the proposed building, and had requested the people to give him a day's labour to prepare a new road, and make the needful excavations. Early in the morning, the roads, lanes and bye-paths, of this part of St. James, were sprinkled with men and women in every direction, bearing hoes, hatchets, cutlasses, and crow bars, and the numbers assembled on the spot to begin operations were 538! By four o'clock, A. M. trees were cut down, huge rock stones removed, the foundations of the chapel dug, and a substantial road made. Leave the voluntary system in undisturbed operation in this country, and the people will do all that is needful towards providing places of public worship for themselves, without any aid from the state.

I have reason to believe, from data before me, that the despised negroes of Jamaica raise among themselves by voluntary contribution for chapel building and other church purposes, at least £50,000 or £60,000 sterling per annum, and in the course of a few years, one of the hundred and twenty missionaries and schoolmasters now in the island, there will probably be scarcely one who will occasion to draw on England for any part of his income. Whilst however, the process of regeneration, by religious and moral means, is going on steadily among the people, it is lamentable to observe how large a number of them are easily acted upon by the most childish superstitions. The descendants of Africa are credulous from the cradle, and soon become the prey of the designing. Superstition, it cannot be denied, still exercises an extensive sway. An old woman died, a few weeks ago, in the parish of Vere, who is reported to have said on her death bed, or after she was dead, "That the people were no longer to work on Monday, but sit down on that day and think

over what the minister had said on Sunday:" the news spread like wild-fire: on many estates the people stopped working, as though they had heard a voice from heaven, and it has required the earnest interference of the missionaries and other persons of influence to put a stop to the delusion, and restore industry to its proper channel.

I went one morning, with several friends, to breakfast at Papina, one of the large sugar estates belonging to J. B. Wildmen, formerly M.P. for Colchester; when we arrived there, the people instead of being at work, were moving about all restless, like a hive of bees that are going to swarm; we asked them the reason—one said he was sick, another that he should rest to-day, and give the estate Saturday instead; another said, with some mystery in his manner, *there was a matter to settle*. We soon discovered that a young black man, fashionably attired, calling himself a Myall doctor, had come to the property, and was persuading the labourers that somebody had bewitched them, which was the cause of all the sickness they had; he had conversations, he said, with good angels, and could get rid of the wizard and all his effects; he understood the angel language, and by virtue of what they told him he could look into every part of the human body and remove diseases which no white man would attempt to cure. We invited the young impostor to meet us at the "great house," and there questioned him before the people; when he had finished his story, we asked them if they believed it; they said with one voice, "We do believe it;" and on our expostulating with them in regard to their folly, two men, who seemed to be leaders of the band, expressed a devout wish that our eyes might soon be opened to see the truth. The doctor has since been imprisoned, not a very sagacious proceeding, for propagating Myalism, which is an offence against a statute law of Jamaica.

Before I leave the Island of Jamaica, I intend to send you another letter, on the prospects of the proprietary body; this letter, though a very imperfect sketch of the subject it professes to treat upon, is already too long for your readers.

I remain, your friend respectfully,
20th 8th Mo., 1840. JOHN CANDLER.

TO OUR SUBSCRIBERS.

The title-page and index are delayed till our next, in order that the contents of the present number may be properly inserted. The index will be so arranged as to be easily separable from the first number of the second volume, for the purpose of binding.

Anti-Slavery Reporter.

LONDON, DECEMBER 30TH.

THE Committee of the British and Foreign Anti-slavery Society beg to announce to the contributors to this association, to their auxiliary societies, and to their friends, both ladies and gentlemen, in various parts of the country, who have kindly undertaken to collect subscriptions for them, that they intend to publish, in the first *Reporter* of the new year, a list of all subscriptions received. They therefore respectfully request, that all names of subscribers which have not yet been transmitted to their office, may be forwarded without delay, addressed to

J. H. TREDGOLD, *Secretary*.

27, New Broad Street, London.

THE extract from the *Malta Times* which we inserted in a late number of the *Reporter*, in reference to the alleged employment of Greek vessels in the slave trade, has given rise to a correspondence which will be found below. We beg to make the handsomest acknowledgment to M. de St. Anthoine, for the interest he has manifested in this affair; and we trust he will push his inquiries far enough to ascertain the facts, which are anything but disproved by General Coletti's calling the allegation of them "abusive." The following is the correspondence:—

Paris, 21st December, 1840.

SIR,—I could not read without pain the article from the *Malta Times*, announcing that the slave-trade was still carried on under the Greek flag. I have thought it right, as a friend of the cause you support so well, to make inquiries on the subject. I transmit to you two letters, to which the article in the *Malta Times* has given occasion. I honour the man who denounces an odious fact; but it becomes us also to inquire to what nation the pirates belong, who traffic in men under the Greek flag. Inquiries are instituted; I will acquaint you with the results.

Accept, Sir, the assurance of my high consideration,
HIPPOLYTE DE ST. ANTHOINE,
Hon. Sec. Institut D'Afrique.

To the Editor of the *British Anti-Slavery Reporter*.

(Enclosure No. 1.)

To his Excellency General Coletti, Greek minister at Paris.

GENERAL,—I have the honour of forwarding to you, according to the promise I gave you yesterday evening, at the house of the minister for foreign affairs, the article relating to the slave-trade under the Greek flag. I shall be happy to learn from your Excellency that such an infamous traffic has no existence.

I have the honour to be, General, with the highest regard,

Your Excellency's devoted servant,

HIPPOLYTE DE ST. ANTHOINE.

Paris, 9th Dec. 1840.

(Enclosure No. 2.)

Paris, 15th December, 1840.

SIR,—I have received, together with the letter you have done me the honour of addressing me of the 9th instant, a translation of an article in the English journal, the *Malta Times*, relative to the alleged transport of slaves in Greek vessels, and under the national flag. It is impossible to refute abusive assertions; but I can assure you, Sir, that not only

nothing exists in Greece which can justify so odious an accusation, but that, on the contrary, the Greeks would rebuke any act which could tend to cherish or propagate, in their bosom, or in their own persons, a traffic condemned by all civilized nations.

Accept, I entreat you, Sir, the assurance of my most distinguished consideration.

(Signed)

M. de St. Anthoine.
(A true copy.)

P. COLETTI.
Greek minister at Paris.

The Irish newspaper press has been commendably active on the Jamaica emigration question. We may name the *Freeman's Journal*, the *Monitor*, and the *Register*, among the Dublin papers; with the *Nenagh Guardian*, the *Sligo Champion*, and the *Limerick Reporter*. We notice also, with much pleasure, a spirited article on the anti-slavery question in the *Citizen*, Dublin magazine, of the present month.

THE last mail from the West Indies has brought the speech of Sir Charles Metcalfe on opening the session of the legislature, in Jamaica. The document is of unusual length, and might be called rather an essay than a speech. We have omitted considerable portions of it, and yet we fear what we have inserted will weary our readers' patience.

The length of the speech, however, is by no means its only remarkable property. It is further observable for its direct notice of "the public meetings in England," at which some of the acts of the last session (to use the Governor's phrase) "have been attacked." To notice such attacks specifically, in a document of so much official importance as the speech of a Governor on opening a legislative session, is, we think, altogether unusual, and certainly undignified. Moreover, we deem it directly improper and out of character for the Governor to take up the defence of legislative acts, his functions being, as we suppose, not deliberative, but executive only. As governor of Jamaica, Sir Charles Metcalfe can neither originate a law, nor discuss one with either of the legislative houses, nor take any further share in making one than by a naked assent or dissent in the name of his sovereign; and we cannot but consider it a violation of all propriety that he should officially become the defender of laws which he has not made, and which, indeed, speaking on behalf of his royal mistress, he has had in part to condemn. If the laws of Jamaica need vindication, let those who framed them come to their defence.

We shall not, however, refuse to avail ourselves of the advantage which Sir Charles has afforded us, of knowing the ground on which he deems the acts of the last session defensible. His single reason is, that they resemble, more or less nearly, the law of England; and his single excuse, that, if the legislature of Jamaica have erred, they "have been led astray by the example of the mother country." An allegation more unsatisfactory than this could scarcely have been made, as we shall endeavour to show on two grounds.

In the first place, if it were universally true—if it were true, we mean, that Jamaica law, as a whole, is a transcript of the whole British law—it would be unsatisfactory, because British law, as a whole, is far too coercive for any social state but one of great practical liberty. With all the practical freedom of this country, and all our checks on the exercise of arbitrary power, the law is in many respects so oppressive, that it can scarcely be borne, and cries are continually made for its mitigation; but, without these counter-agents in vigorous play, British law would be little better than a name for systematic despotism. With justices, juries, planters, and peasantry, such as they are in Jamaica, a complete system of British law would be nothing short of a consolidated aristocratical tyranny. We beg to be understood once for all, therefore, that no law for the West Indies can be satisfactorily recommended to us, by its similarity to some of the laws of England.

In the second place, the allegation of Sir Charles Metcalfe is the less satisfactory, because the resemblance between the laws of Jamaica and the laws of England is far from being complete. Where there is a likeness, the colonial legislators have copied chiefly its severer portions. Who does not know that, by culling out of English law, a series of restrictive clauses only, there might be constructed a very slave-code? And is it with any thing like this that Sir Charles Metcalfe thinks the people of England can be satisfied?

Sir Charles admits, however, that there is not in all cases a resemblance. And when there is not, the difference is in favour of coercion and arbitrary power. We quote the law and practice concerning rent and tenancy for an example. Such laws and doings as these would set England in a flame from one end of it to the other.

The Assembly call the Governor's defence of their legislation an "able" one. To us it appears rather to be suffering judgment to go by default. To say that the laws of Jamaica so far resemble those of England, is to say nothing in their favour. Let it be shown that they are just and equitable, that they are congruous with the state of society, favourable to liberty, and conducive to the welfare of all classes, and then we shall be satisfied.

We will not stop to notice the gaudy and fallacious colours in which the governor paints the condition of the island. The speech is altogether that of a planter-partizan and can engage little confidence from considerate readers. We quite agree with the house of assembly, that, in presenting himself before the public in such an attitude, Sir Charles Metcalfe has shown no little "intre-

pidity"—a compliment which we should think this volunteer defender of the House must feel to be a biting sarcasm.

We cannot close our notice of this document, without giving the governor credit for his just and enlightened views on the rent and labour question. We heartily concur in the following sentiments:—

"I have still, however, to lament the prevalence, on many properties, of the practice of regulating the rent of house and grounds with reference to labour; that is, of diminishing or increasing the demand for rent, as labour is or is not performed. This practice, I have reason to believe, is the fruitful source of disputes and mutual estrangements between the landholder and the peasant, and rather obstructs than promotes the purpose for which it is designed.

"I have from several parts favourable accounts of the success of the opposite system, and am assured that labour is obtained with greater facility, where the rent question is separately settled. The accomplishment of this object, or what, in one respect, has the same effect, by increasing the location of the peasantry on lands which they have purchased, the substitution of job-work for day-labour, and a regular money payment, free from deductions on account of distinct transactions, seem to be the means by which labour is procured to the greatest advantage. I allude to this subject, because it is one of predominant interest to the two large classes of our community—the landlords and the peasantry, and not with any hope that legislation could be interposed to remedy what seems objectionable, without an injudicious interference in the rights of property, that would be wrong in principle, and could not therefore be recommended."

The following is the Governor's testimony to the conduct of the peasantry:—

"I receive gratifying reports of the general conduct of the emancipated population, shewing that they continue to be worthy of the praise graciously bestowed on them in her Majesty's speech to the imperial parliament.

"I am happy to add, that a good understanding between labourers and employers appears to be gaining ground, and that the former are represented as becoming convinced that their own welfare is linked with the prosperity of their landlords."

What amendments to the acts of last session her Majesty's government have recommended, had not transpired when the mail closed; but, apart from these, the governor himself recalls the attention of the legislature to the pound law, the hawkers' and pedlars' act, and the act for preventing cruelty to animals. It will be recollected that these were among those most loudly complained of in this country; and that another, the fisheries bill, has been disallowed by her Majesty in council. So far, therefore, both Lord John Russell and Sir Charles Metcalfe agree with those "public meetings," of which the governor of Jamaica so loudly complains.

Mr. Kentish's answer to Mr. Bayly is, in substance, that he does not war with particular officers of the Gongo Soco establishment, but with the system of the Imperial Brazilian Mining Association, its directors, and chief commissioner. The useful inquiry is, not whether A, B, or C, are guilty parties, but whether facts of a certain class have existence. Upon this point Mr. Bayly evidently knows much, and he would be rendering valuable service if he would, without implicating individuals, tell the public what he knows.

Home News.

RECOGNITION OF TEXAS.

CORRESPONDENCE BETWEEN THE HIBERNIAN ANTI-SLAVERY COMMITTEE AND THE FOREIGN OFFICE.

At a meeting of the Hibernian Anti-Slavery Committee, held 2nd December, 1840.

JAMES HAUGHTON, Esq. in the Chair.

It was resolved unanimously,

That our secretary be requested to convey to Lord Palmerston our strong feelings of regret and indignation at the independence of Texas having been recognized by the British government, as we consider such a step to be derogatory to the national honour—opposed to the principles on which Great Britain has acted in abolishing slavery in the West Indies—calculated to rivet the fetters of personal bondage on a large portion of the human race, and certain to retard, to a serious extent, the progress of human freedom, by acknowledging a rebel people, who have made the perpetuation of slavery a part of their constitution.

JAMES HAUGHTON, Chairman.

To LORD PALMERSTON.

Dublin, 17th of 12th mo. (Dec.), 1840.

It has devolved on me, as secretary to the Hibernian Anti-slavery Society, to forward to Lord Palmerston the accompanying resolution, and to endeavour to convey to him the strong feeling of regret and humiliation, which, as subjects of Great Britain, the committee of that society feel at the acknowledgment of Texas by the British government.

The Texans have been noted mainly for their rebellion against the parent state—for their many crimes previous to their being incorporated as a nation—for their rooted attachment to slavery—and for their having established, instead of the free institutions of Mexico, which included Texas, a constitution of which the permanence of slavery is a constituent part.

It is not necessary, perhaps, for me to go at much length into the reasons which cause so deep a feeling in the minds of the Hibernian Anti-slavery Committee—they appear too obvious to need much explanation; but the Committee ask, of what avail is it to have sacrificed twenty millions of the national treasure to release one part of the human family from bondage,

if the right hand of fellowship is given to men who have declared that they will uphold the foul system to their latest breath; who have, as a nation, passed laws so deeply disgraceful and atrocious as the following:—

"Sec. 9. of Texan laws.—All persons of colour who were slaves for life previous to their emigration to Texas, and who are now held in bondage, shall remain in the like state of servitude, provided the said slave shall be the bona fide property of the person so holding said slaves as aforesaid. CONGRESS shall pass no laws to prohibit emigrants from the United States of America from bringing their slaves into the republic with them, and holding them by the same tenure by which such slaves were held in the UNITED STATES; nor shall CONGRESS HAVE THE POWER TO EMANCIPATE SLAVES; nor SHALL ANY SLAVE-HOLDER BE ALLOWED TO EMANCIPATE HIS OR HER SLAVES WITHOUT THE CONSENT OF CONGRESS, unless he or she shall send his or her slave without the limits of the republic. No free person of African descent, either in whole or in part, shall be permitted to reside permanently in the republic, without the consent of Congress; and the importation or admission of Africans or negroes into this republic, excepting from the United States of America, is for ever prohibited and declared to be piracy."

"Sec. 10.—All persons (Africans, the descendants of Africans whether in whole or in part, and Indians, excepted) who were residing in Texas on the day of the declaration of independence, shall be considered citizens of the republic, and be entitled to all the privileges of such."

Surely the above laws are alike disgraceful to those by whom they were framed, and injurious to the victims of them, the Africans and the Indians, the latter the rightful possessors of the soil.

Texas is situated in such a position too, that by taking the superabundant slave population of the American slave states, she is certain greatly to retard the progress of freedom in those states.

We believe that, had Britain firmly upheld her moral station obtained by the abolition of slavery in her West Indian colonies, and by her strenuous exertions to abolish the slave-trade, she would have had no small influence in inducing Texas to modify her constitution; she would at least have preserved an important moral position and her own honour, which was undoubtedly pledged to the overthrow of slavery throughout the world.

I am respectfully, &c.,

RICHARD ALLEN.

REPLY.

Foreign Office, 24th, Dec. 1840.

SIR,—I am directed by Lord Palmerston to acknowledge the receipt of your letter of the 17th instant, addressed to his lordship, transmitting a copy of resolutions, which the committee of the Hibernian Anti-slavery Society passed on the 2nd instant, from which Lord Palmerston observes, that the committee express the regret and indignation which they state that they have felt, at the recognition of the republic of Texas by the government of Great Britain.

I am directed to state to you in reply, that Lord Palmerston cannot but regret that the committee should have been led to take the view described in those resolutions, of the measure adopted by her Majesty's government towards the people of Texas.

It does not appear to Lord Palmerston on the one hand, that the refusal of Great Britain to conclude a treaty with Texas would have had any effect in inducing the Texans to abolish slavery within their territory; nor is it probable on the other hand, that the conclusion of such a treaty can have the effect of affording the Texans any encouragement to continue the condition of slavery as a part of their law.

It may indeed be hoped, that the greater intercourse between Great Britain and Texas, which will probably result from the treaty, may have the effect of mitigating, rather than of aggravating, the evils arising out of the existence of slavery under the laws of that republic.

I am, sir, your most obedient humble servant,

J. BACKHOUSE.

Richard Allen, Esq., Secretary of the Hibernian Anti-slavery Society.

THE WRECKED SLAVER.

To the Editor of the Anti-Slavery Reporter.

SIR,—In the *Anti-Slavery Reporter* of last week, I perceive that reference is made to the wreck of a slaver on the Essex coast. I beg to say, that I was in the neighbourhood of Brightlingsea in the month of August last, and, having heard that two vessels were wrecked on the sands, I made inquiry of the fishermen in reference to them, and was informed that one of the vessels was a slave-clipper, fitted up in every way for the horrid traffic. She was useless for any other purpose. Her timbers were so light, that the fishing boats were stronger and more secure than this large vessel; thereby proving, that the blood-hounds who pursue this cruel traffic, are more regardless of the lives of their crews than our bold and daring fishermen are of theirs. The Bucksea sands, on which the wrecks lay, are about ten miles from the main land at Brightlingsea; and, as the fishermen could only get to the wrecks at low water, their toil and danger in doing so must have been great. Underwood, one of the men, told me, that there were plenty of chains and manacles for securing the poor negroes, scattered on the sands round the wreck; but, as they were useless for anything but old iron, he did not think them worth picking up. I begged of him to procure me some, and he furnished me with four pair of hand and leg chains, which I left at Fen-court, for the inspection of that noble friend of the negro race, William Knibb, the baptist missionary. I have written to a friend to procure me some more of the manacles, and also a few of the ring chains to which the captives were chained on each deck, and I shall feel a pleasure in presenting them to the British and Foreign Anti-Slavery Society. I hope the fact of such a vessel being wrecked on our shores will arouse the public to support more efficiently the committee, in their efforts to abolish slavery throughout the world. Trusting such will be the result. I am, Sir, your obedient servant,

31, Douglass-hill, 21st Dec. 1840.

T. H. LEWIS.

IRELAND.—THE JAMAICA EMIGRATION SCHEME.—This day (Wednesday) a meeting was held at the City Court House, for the purpose of dissuading the people from emigrating to Jamaica in the Robert Kerr, now in this port. Sir David Roche, M.P., took the chair. The meeting was addressed at considerable length by Counsellor Moore, the delegate of the Anti-slavery Society, who dwelt forcibly on the miseries and destructive consequences likely to attend such a step. The chairman, William

Howly, Esq., Thomas Steele, Esq., and Thomas Shannon, Esq., lately arrived from a similar climate, also condemned the measure in the strongest terms. A resolution was then unanimously adopted to that effect. William White, Esq., the respected president of the Chamber of Commerce, and his brother, John White Esq., attended the meeting, as agents for the Emigration Company; but the opposition was so stormy that those gentlemen had to retire, without being allowed to give such explanations as they could on the subject. Mr. White, however, stated there were three times as many applications to him as he could comply with, and that he had returned the money lodged to every one of them that required it, and would continue to do so up to the moment of the vessel sailing. It was also stated by Counsellor Moore, on the authority of the Right Rev. Dr. Ryan, that a Roman Catholic clergyman from this diocese has an intention of going out in the vessel; and that he, with some of the Society of Friends, had applied at the office to know his name, and would not be informed. A vote of thanks to the chairman, and to Counsellor Moore, concluded the proceedings, which lasted three hours.—*Limerick Chronicle*.

ANTI-SLAVERY APPEAL TO IRISHMEN.—At the public meeting, held at Dublin in October, to receive Messrs. Stanton and Scoble, one of the resolutions adopted was in the following terms:—"That, having learned with indignation that some Irishmen in America, Cuba, and the Brazils, are slave-owners, and that many others of them oppose and stand aloof from the abolition movement, we are ashamed of them as our countrymen, and are determined to exercise all the moral influence in our power, to affix the stigma of merited infamy upon men so recreant to liberty, justice, and the plainest precepts of our common christianity."

A few days since, a public Anti-slavery meeting was held in the Long Room, Southampton, the Rev. T. Adkins in the Chair. It was supposed that 1500 persons were present; and they appeared to be intensely interested and affected with the extent and enormities of slavery and the slave-trade, as exhibited by Mr. Scoble. The meeting was addressed by the Rev. Messrs. Crabb and Draper, Messrs. Harman, Bullar, and other gentlemen. A committee was formed, auxiliary to the British and Foreign Anti-slavery Society.

An anti-slavery meeting was held at Hitchin, Herts, in the month of November, to receive Messrs. Stanton and Scoble, as a deputation from the British and Foreign Anti-slavery Society. The chair was occupied by W. Langford, Esq., of Wymondley-house, and the usual resolutions were adopted.

A SLAVE-DEALER.—On Monday, at Worship-street, an uncouth-looking personage, who gave his name George Young, and stated himself to be an American subject, was placed at the bar. Late on Saturday night, while the "waits" were serenading Spitalfields, the defendant, half drunk, stumbled against them, and, after violently abusing them for daring to impede the progress of a free man, tendered his card to one of them, whom he challenged to meet and fight him on the following morning. The police endeavoured to persuade him to go home, but he struck one of them several times, saying that in his own country he should know how to settle the matter in a moment; although he had not a pincard, he had a good knife, and would stick it into the first person that ran against him. Mr. Broughton asked him what was his occupation? The defendant unblushingly said that he was a slave-dealer. Mr. Broughton: What a trader to the coast of Guinea?—The defendant said no; he was a trader in slaves inland, between the southern states. Mr. Broughton sentenced him to pay a fine of 30s. for assaulting the police.—*Patriot*.

Foreign and Colonial Intelligence.

UNITED STATES.

STATE OF VERMONT ANTI-SLAVERY RESOLUTIONS.

Whereas domestic slavery exists in the district of Columbia, under the express authority of Congress, which, at the time of the cession of the district, re-enacted the slave codes of Maryland and Virginia; and, whereas, the sanction thus given to slavery, and its continued toleration at the seat of government, form a manifest violation by this nation of the first principles of justice, and have a tendency to corrupt the moral sense, and lower the character of the whole people of the United States; and, whereas this nation can have no higher interest, either before or in the eyes of men, than the establishment of justice and strengthening the just foundation of national honour; and, whereas, slavery in the district of Columbia, being thus a national concern, and involving national responsibility, it is the right of the state of Vermont to remonstrate against the common wrong, and the degradation of national character, therefore—

Resolved—That Congress ought to exercise its acknowledged power, in the immediate suppression of slavery and the slave-trade in the district of Columbia; and, whereas, by the constitution of the United States, Congress has power to regulate commerce with foreign nations and between the several States of the Union, in the exercise of which power, Congress, in the year eighteen hundred and eight, abolished the foreign slave-trade; and, whereas a domestic slave-trade, as unjustifiable in principle as the African slave-trade, and scarcely less cruel and inhuman in practice, is now carried on between the several states; therefore,

Resolved—That the domestic slave-trade between the several states ought to be abolished by Congress without delay.

Resolved—That no new state ought to be admitted into the Union whose constitution shall tolerate domestic slavery.

Resolved—That our senators and representatives in Congress be requested to use their utmost efforts to give effect to the foregoing resolves.

Resolved—That his Excellency the governor be requested to forward a copy of these resolves to each of the senators and representatives from Vermont in Congress.

Passed in house of representatives, Oct. 29, 1840.

P. T. WASHBURN, Assistant Clerk.

holders of the south are beginning to agitate for the abolitionists from the religious societies of the north. The following is extracted from one of their latest documents. "We can see that the PRO-SLAVERY men at the north must choose

which of the two they will retain in their fellowship, the northern abolitionists or southern slave-holders. Both they cannot retain. The idea is preposterous."

A large company of gentlemen started from this place on Monday morning for Jamaica, West India Islands. Most of them are mechanics, who are employed by the governor of this island to erect necessary buildings for the purpose of making silk, which he intends to make a staple commodity.—*Northampton Courier*.

WEST INDIES.

JAMAICA.—The house of assembly met on the 27th of October, when the governor opened the session by a speech of unusual length. The following extracts are too pertinent to our purpose to be omitted:—

"I have great pleasure, gentlemen, in seeing you assembled again to renew your endeavours for the benefit of the community entrusted to our joint care. I cannot desire more than that your deliberations may be marked by the same zeal and public spirit, the same ability and devotion to your duties, that were manifested during the last session. I am happy in believing that your labours on this occasion will be lighter, although you will still have questions of great importance to consider.

"I congratulate you on the distinguished notice of your proceedings contained in her Majesty's speech at the prorogation of the Imperial parliament, and on the expectation graciously expressed of your cordial assistance in the salutary work of improving the condition, and elevating the character of the inhabitants of this colony—an expectation which, I am sure, will not be disappointed.

"The prerogative of the Crown has been exercised in the disallowance of two of our acts, the reasons for which measure in each case shall be laid before you. I have also to communicate to you several recommendations of amendments in other laws, which, I have no doubt, will be met by you with the attention due to the sentiments of her Majesty's ministers, and with an earnest desire to embrace any improvements that can be suggested, as well as to remove any defects that may be discovered—contingencies from which no human legislation is free.

"You are aware that some of your acts passed during the last session have been attacked in public meetings in England, and that we are accused of designing to restore slavery and coercion in Jamaica by unjust and oppressive laws. From such a charge it might be supposed that some monstrous and unprecedented laws have been enacted, calculated to produce that astounding effect; but the laws so reviled are, in some instances, transcripts of enactments recently framed, and now in operation in the United Kingdom; in others, mitigations of laws previously existing in the island; and, where particular parts do not exactly correspond with either of these descriptions, they in no wise warrant the accusation hazarded, or could possibly produce the effects alleged to be designed. No candid man, comparing these laws with those of the mother country on the same subjects, as well in those respects in which they differ as those in which they agree, could conscientiously retain that misapprehension. If these laws were really of the character ascribed to them by our impugnors, it would behove those of our fellow-countrymen in the United Kingdom who have joined in the onset, to consider the beam in their eye, before they attempt to pull out the mote in their brother's eye; for these laws are, in most part, their own; and if we have erred in deeming them just and good, we have been led astray by the example of the mother country. Whether they are necessary, beneficial, or perfect—whether they might not be improved, or dispensed with—whether we have been wrong in supposing that English laws are the best models for those of a free country—are fair questions for temperate and impartial discussion; but, to say that we are seeking to destroy liberty and restore slavery, by adopting the laws of the chosen land of freedom, and mitigating those previously in force here, is an accusation at once unjust and absurd. Whatever motives may have given birth to the imputation, I trust that the prejudice and delusion by which it has been too readily adopted will yield to the force of truth, and to your perseverance in a wise and patriotic course.

"All those who are acquainted with the state of this island must know, that there is no more fear of a return of slavery in Jamaica than there is of its establishment in England; that our emancipated population are as free, as independent in their conduct, as well conditioned, as much in the enjoyment of abundance, and as strongly sensible of the blessings of liberty, as any that we know of in any country; and every one who reflects must be aware, that, in a land where the demand for labour is pressing, and the supply inadequate—where the people have, in most parts, means of support which preclude the necessity of continuous labour—where the desire to live at ease may, to a considerable extent, be gratified—and where uncultivated and fertile land is abundant, and procurable at little cost, positive coercion is, in the nature of things, impossible; and that the virtual coercion which, in all countries, is imposed by the necessities of the labouring man, is likely to be less here than in any part of the United Kingdom. To those advantages may be added, that all disqualifications and distinctions of colour have ceased; that men of all colours have equal rights in the law, and an equal footing in society; and that every man's position is settled by the same circumstances which regulate that point in other free countries, where no difference of colour exists—that civil and religious liberty is universally enjoyed in as great a degree as in the mother country, and that we have a press as free as any in the world. Such is the present condition of this colony in those respects, and it may be asserted without fear of denial, that the former slaves of Jamaica are now as secure in all social rights as free born Britons. Let it be our study, gentlemen, to confirm, and, if possible, improve this happy state.

"In addition to the amendments recommended by her Majesty's ministers, which it will be my duty to lay before you, I trust that your attention will be directed to the Pound law, in which the clause requiring a written document for the admission of cattle into the pound, is regarded as likely to operate hardly on those who cannot write. The object proposed by this clause can, no doubt, be provided for in another manner, and this objection be thereby removed. It also deserves your consideration, whether the Hawkers' and Pedlars' Act may not be improved, by exempting from its operation certain petty articles of island manufacture, and fruits and vegetables, the produce of this country. The fifth clause of the act to prevent cruelty to animals seems likewise to need revision, with a view to the removal of the objection to which it is at present open.



"I have been engaged during the recess in endeavouring to establish courts of reconciliation on the system described by travellers as existing, with immense benefit, in Norway, and introduced with success into Barbados. I have received cordial co-operation from all the parochial authorities, and the scheme has hitherto appeared to operate with good effect, and will, I trust, produce beneficial results. It enables the labouring population, by the decision of juries selected entirely from their own class, and therefore peculiarly well acquainted with their habits and feelings, to settle their disputes and collisions of interests, without having recourse to courts of law, and expensive litigation. It has further in view the elevation of the character of that class, by their being accustomed to the discharge of important duties as judges in the affairs of their fellow-creatures; whence we may hope that they may become qualified for the performance of the functions of any office in the community, to which they may raise themselves by industry and virtue. Submission to the decision of these courts is optional. I am not sure that any legislative enactment is at present necessary to give effect to this arrangement, although it may be, when the institution shall have arrived at greater maturity.

"The juries evince aptitude and discernment in the discharge of their duties, and seem duly to appreciate the motives and objects of the jurisdiction entrusted to them.

"I receive gratifying reports of the general conduct of the emancipated population, showing that they continue to be worthy of the praise graciously bestowed on them in her Majesty's speech to the Imperial Parliament. Churches, chapels, and schools, raised with the aid of grants from the mother country and the island, or from the funds of charities and societies, and in some cases at the expense of individuals, or by local subscription, to which, in many instances, the labouring class contribute, are in the course of erection, in addition to many which already exist; and more are continually required to meet the demand for education and religious instruction. Several savings' banks are in operation, of which the labouring population laudably avail themselves; and it may be expected, and is to be desired, that more of these valuable institutions will be established.

"I am happy to add, that a good understanding between labourers and employers appears to be gaining ground, and that the former are represented as becoming convinced that their own welfare is linked with the prosperity of their landlords. When the real union of interests between these parties shall be fully comprehended by both, the happiest results may be expected.

"I have still, however, to lament the prevalence, on many properties, of the practice of regulating the rent of house and grounds with reference to labour—that is, of diminishing or increasing the demand for rent, as labour is or is not performed. This practice, I have reason to believe, is the fruitful source of disputes and mutual estrangements between the landholder and the peasant, and rather obstructs than promotes the purposes for which it is designed.

"I have, from several parts, received favourable accounts of the success of the opposite system, and am assured that labour is obtained with greater facility where the rent question is separately settled. The accomplishment of this object, or what, in one respect, has the same effect, increasing the location of the peasantry on lands which they have purchased; the substitution of job-work for day-labour, and a regular money-payment, free from deductions on account of distinct transactions, seem to be the means by which labour is procured to the greatest advantage. I allude to this subject, because it is one of predominant interest to the two large classes of our community—the landlords and the peasantry—and not with any hope that legislation would be interposed to remedy what seems objectionable, without an injudicious interference in the rights of property that would be wrong in principle, and could not therefore, be recommended.

"In consequence of the combined insufficiency and uncertainty of labour, owing to the scantiness of our population, and to the desire which men naturally entertain, when they possess the means, to follow their own inclinations in pursuit of their livelihood, the minds of all who feel an interest in the general prosperity of the colony, are turned with anxiety towards immigration as the only perceptible mode of alleviating the existing defect. I have availed myself of the powers granted to me by the Immigration Act, and, with a view to give effect to the intentions of the legislature, have nominated a commissioner, who has proceeded to America and thence to Great Britain, and an agent-general in the island. The appointment of deputy-agents at the several ports I have delayed, until they may appear to be required. The attention of the government and of the public in the mother-country, has been attracted to this important subject, and there is some prospect of the immigration of liberated Africans, and other free persons, from the coast of Africa. Whether we shall derive benefit from the plans now on foot for the promotion of emigration to the West Indies, must depend on the advantages that we can offer, compared with those of other colonies and countries, to induce immigrants to settle here.

"With respect to one important point, our beautiful island presents in its highlands a delightful and healthy climate for Europeans and inhabitants of all countries, and on the lowlands one salubrious and agreeable to Africans, and the natives of tropical regions. In other respects, with so great a demand for labour, and such abundance of uncultivated land, we ought to be able to compete with other colonies. It is manifest that immigration on a large scale, is necessary not only for the development of our still latent resources, but even for the successful cultivation of the present staples. How far we can obtain that desirable momentum is doubtful; and in pursuit of it, whatever may be the result, we ought not to neglect any means within our reach of promoting the comfort, content, cheerful industry, and attachment of the peasantry of the island.

EMIGRATION.—The *Colonial Reformer* contains a letter on this subject, from which we quote the following:—"I have had very favourable opportunities of witnessing the working of the emigration speculation—and I contemplate with horror the importation of 50,000 more, deluded beings into this country.

"For them no preparation is making now—and when they arrive they will add to the numbers of those unhappy victims of cupidity, whose history is short but appalling. They came to this country—they sickened—they died!

"Where, Sir, are the hundreds of our fellow-men—many of them our

fellow countrymen, who were tempted by the false promises of captains, planters, and other greedy speculators, to come to this country, within the last four years? Where are they? Who can answer? When earth shall render up its dead, the mystery will be unveiled.

"The rum, the sun, and the disappointments of this country, levelled them to the dust in a few short months after their arrival.

"If the individual cases of wretchedness which I have seen were told in the ears of the peasantry of Great Britain, they would submit to all the privations of their native land—to the bread tax iniquity—to the poor-house provisions—to the starving wages system—to anything, in short, rather than come hither—to be destroyed?"

"The trickery employed in this business may be judged of by the following extract of a letter from a gentleman in England, given in the same paper:—

"About ten days ago a wretched and sickly looking man, apparently about fifty years of age, accompanied by a woman of the same age and bearing, came to ask my opinion as to their going out to Jamaica in the capacity of labourers. The man told me he was a horse-hair weaver—that his work had failed, and some lady had advised him to go out to Jamaica, where he could get employment at a shilling (sterling) per day, with a house and garden rent free, and that there was a great want of labour, as the negroes would not work.

"The opinion I gave him was this, that it was altogether ridiculous for Englishmen to go out to Jamaica as field labourers—that, especially at his time of life, it was not likely he would live twelve months. I said also, that the promises of the planters were not to be depended on—that they would hold him answerable by his labour for the amount of his passage money—and then, if he became sick or infirm, would turn him adrift. Further I added, that the whole emigration scheme was designed for the injury of the negroes—that they were by no means disinclined to labour for proper wages—and that I was assured the planters' plan was to get out as many poor Englishmen, Irishmen, and Scotchmen as they could, to work at low wages—and if possible compel the negroes to come in to their terms. On the whole, I recommended him, if he could in any way manage to exist in England, not to think of going to Jamaica.

"It appears that, previous to the man's coming to me, he with another man and his wife, and their families had, applied to the parish officers to provide them with the means of going out—these dignified personages had agreed to do so, but in consequence of my advice the men declined leaving England.

"In consequence of my advice I have been attacked with some asperity by one of the churchwardens—and to-day have had a visit from the lady and her daughter, who are the actual superintendants of this emigration scheme in Salisbury. In no measured terms they censured my advice and opinion, and the lady told me (on the authority of her son, a resident in Jamaica) that the negroes would not work for less than 5s. a day!! that they were offered 4s.!!! that the climate is so healthy, that out of 500 English and Irish emigrants, who had come to that part of the island, not more than five had died in two years!!! that many had realized large property, and that the foreman received £200. sterling a year!!! that the negroes absolutely will not work, preferring to lie about on the roads in idleness, &c. &c. &c."

On this extract the editor says, "We denounce the whole of these statements as specimens of enormous lying. Let the son of a lady in question come forward, and verify his astounding averments if he be able."

A HINT FOR MR. M'QUEEN.—"Of a kin with the foregoing are the 'extraordinary assertions' made by the notorious Mr. James M'Queen, before a committee of the House of Commons, as exhibited in the extract from the *Anti-Slavery Reporter* inserted in our last page. He too, speaks of the labourers refusing to labour for less than four or five maccaronies a day—and of the men luxuriating on "champagne and bottled porter"—whilst our black ladies are flaunting about in "silks and satins!" Habitual lying is exceedingly injurious to a man's morals. It is high time for Mr. M'Queen to reform all such evil habits, otherwise he runs some risk of being sent to—

"The place where very wicked people go."

Colonial Reformer.

There is said to be a vast deal of oppression still carried on by various planters against the labourers; high rents and low wages are the order of the day—but these are leading to a very salutary result—throwing the people on their own resources, and driving them to seek independence from the tyrannous control of their former task masters. They are fast purchasing small settlements of their own.—*Colonial Reformer.*

INTER-COLONIAL SLAVE-TRADE.—[From the *Colonial Reformer.*] We have learned since our last, that there is not a doubt but that the allegation of De Saint, that he purchased those slaves for the purpose of navigating the vessel, is a mere flimsy pretext, and that it was no secret to the rest of the crew that the five blacks were to be sold in the Texas market, or perhaps that of New Orleans. They were six in number at one time, but one of them had effected his escape at St. Thomas, by jumping overboard and swimming ashore.

But it was not from one island only that this slave dealer selected his victims—three others were purchased by him at Martinique, whilst a fourth, a very intelligent lad named Alexandre, was procured from Guadaloupe at the high price of 300 dollars, but who, in the Texas market, would most probably realize from ten to twelve hundred dollars.

Thus it is clear enough that they were not Spanish slaves, in the act, of being removed from one Spanish colony to another, but slaves actually purchased during the voyage, from Danish and French islands, and embarked in a Spanish bottom under a French captain, for transport to the Texan slave mart.

There is too much reason to fear that the infamous inter-colonial slave trade is rife in all parts of the West Indies—is carried on to a great extent, and is daily increasing.

CAMELS.—A new scheme for supplying the deficiency of manual labour in these colonies, has just been reported to us as having been suggested by the British Consul at Teneriffe to the Colonial office. We allude to the introduction of camels, which, it would appear, have already been used to some extent by the Copper Mining Companies at St. Jago de

Cuba, as well as by several landed proprietors, as beasts of burden on their estates.—*Royal Gazette.*

BARBADOS.—Two cases which have lately come before the court of appeal are painfully illustrative of the condition of the peasantry at the present hour:—

Jack Francis is a labourer attached to *Carrington* plantation, under the merciful management of one Mr. Lynch Thomas. He received two bits a day (10d. sterling) for actual labour, and was allowed, as an incident to his service on the estate, and in part wages, to cultivate a quarter acre of land for his benefit. He resided with his parents, who are also labourers on the estate, no separate residence being provided for him by his employer. He is sickly and subject to fits, and for some weeks had been laid up with this disease, had his head shaved and blistered, and been under the care of two medical men. When convalescent and able to come out to his work, he was informed by Mr. Thomas that he was indebted to the estate four dollars and four bits (18s. 4d. sterling) for land rent, incurred during his sickness! The poor man very properly refused to pay this sum, or any portion of it.

In consequence, he was warranted before Mr. Police Magistrate Applewhaite for the amount, and that worthy dispenser of even-handed justice, on the simple showing of the manager, and without any proof to establish the claim, gave judgment for the full amount with costs; and in four days after issued execution, the levy on which (a sheep) was sold the next day. The law allows twenty-one days between judgment and execution, and fourteen days between the levy and sale; but, in Mr. Applewhaite's opinion, this was too long a period for a poor labouring man, like Jack Francis; and, as Mr. Applewhaite is a member of assembly, he no doubt thought he had a right, in his legislative capacity, to alter and amend the law in this case, according to his juster view of the matter.

Justice Tirling thought this a singular case—that was the only estate in the island, he thought, on which the practice exists to charge rent, in such cases, during sickness. We beg to correct this mistake, for such it really is. It is the general practice throughout the island, and did our life depend upon it at this moment, we could not name a single exception, although there are very probably a few. The only difference is, that on some estates the rate is higher than on others—and on many, a large proportion of the wages are cleared off in this manner, and the expenses of the estate lightened!

Ishmael Thomas was charged two bits (10d. sterling) a-day rent, because he did not agree to the task attempted to be imposed on him as a day's work. And his house was built by himself!

And this is the "happy condition" of our labouring population—this the sort of kind and generous treatment they experience at the hands of their over indulgent employers—this the even-handed justice impartially dealt out to them—this the effectual protection which the laws of the country afford them—in a word, this is the state of things which we grossly libel—these are the men whom we maliciously slander—when we affirm that the flock left to the guardianship of the wolf would not be in worse predicament than are these poor people at this moment!—*Liberal.*

TRINIDAD.—[From the *Barbados Liberal.*]—The (London) *Colonial Gazette* sometime ago informed its readers, that there was one colony in the West Indies in which all distinctions on account of colour had ceased, and the white and coloured races were as one in all civil and political matters. This one colony was Trinidad! The honourable William H. Burnley, member of Trinidad council, was then in England on an immigration mission, and had contrived, it seems, to fool the sagacious editor of the *Gazette*, along with others, into this belief. Mr. Burnley's object in making this statement, was to gain over the consent of government to his immigration schemes for the enriching of the Trinidad planters; so that this object was attained, it mattered not what he said. A grosser misrepresentation of the colony—of the condition of the coloured classes, and the sentiments and policy of the whites towards them—could not have been made, than that which Mr. Burnley, with the full knowledge of the real circumstances of the case, imposed for truth upon Lord John Russell and the editor of the *Colonial Gazette*.

So far from the coloured classes being in better civil and political condition in Trinidad than in the other colonies, we should find it difficult to name another colony in which their condition is worse; in which, in proportion to their property, respectability, and intelligence as a body, they actually enjoy, comparatively with the whites, fewer privileges and a smaller measure of right, than in Trinidad. In no one of the colonies are the coloured classes farther removed than in this from civil and political equality with the whites; and nobody knew this better than did the honourable William H. Burnley, at the moment that he was humbugging Lord John Russell, and the editor of the *Colonial Gazette*, with a statement to the contrary.

Our Trinidad correspondent furnishes this afternoon an illustration of this point. The far greater portion of the houses in Port of Spain are the property of coloured persons—the town almost belongs to them. Yet, under the Town Council Ordinance, we find that only nineteen of that class are returned qualified as burgesses, whilst the whites have ninety-one! The coloured people cannot be prevented from possessing houses in Port of Spain; but, because they own the majority of houses, it would never do to allow them to have the majority of votes in the election of a town council, or even an equal number with the whites.

Of the ninety-one white burgesses, our correspondent says:—"twenty-eight of the most conspicuous characters are not householders," and one, "but a few months since, in open court, declared he had nothing, and prayed to be allowed to pay a small sum due by him in monthly instalments." The object was to swell the list of whites as much as possible; and, if men of property could not be found for the purpose, why not take men of straw? They could not give property—they could not pick up so many white-skinned paupers and give them freeholds, or doubtless they would have done so; but they could give them votes, without property, by the same rule that they could withhold votes from coloured persons who had property.

BAHAMAS.—[From the *Baltimore Patriot.*]—A letter from Captain Chaffin, of the schooner *Hermosa*, dated at Nassau, N. P., October 29th, announces the wrecking of his vessel. She struck on a reef of rocks near the east end of the island of Abaco, on the night of the 19th of October, the wind blowing fresh at the time, after a

run of four days and a half from Cape Henry. She was bound from Richmond to New Orleans with a cargo of slaves (forty-seven in number) and tobacco. She bilged immediately, and is a total loss. The crew and slaves made their escape to the island, where the slaves were taken possession of by the civil authorities, and, after being taken to Nassau, New Providence, (the capital of the Bahama Isles) were set at liberty by the governor. The slaves belonged to Messrs. Lumpkin and Co., of Richmond, and their liberation, we suppose, will form another troublesome question for our minister at the court of St. James, to settle.

ST. LUCIA.—The immigration to this island of the labourers of Martinique, escaping from slavery, which had ceased for some months, partly through the vigilance of their government, and partly in consequence of the prevalence of the opinion that their emancipation was not very distant—has recommenced. On Monday two canoes arrived at Gros-Islet, one containing eight, and the other three, all young able-bodied men—most of whom have their relations already settled in the colony. It would appear that the escape of the fugitives had transpired in Martinique, for on Tuesday a French vessel was observed to stand across the channel, and come close under the land at Pigeon Island, but, having missed their object, returned without communicating with the land.—*Independent Press.*

BRITISH GUIANA.—The master of the *Peg a Ramsay*, P. C. Rebitt, is violently abused by the planters for his readiness to take back discontented immigrants to Barbados. They accuse him of "fingering the gold," and of a very sudden change of opinion. For the former accusation there is evidently no real ground; and to the latter he thus replies, in a letter to the *Guiana Times*.

"I expected that, when the Barbados emigrants went to Demerara and were located on estates, they would have been better treated than has been represented to me by many of them. Many of them went over without their families; they were strangers to the colony; they were taken sick; they got no other care than medical attendance; they often applied to their managers for a little sugar, which was denied them. If these people had been treated differently, it is not likely there would have been so much fuss about emigration. You will find that Demerara will be benefited by my bringing back a few of the labourers, as it will be the means of making some of the planters treat them better when they get them; and, if better treated, it is likely they will remain in the colony. Had the Demerara planters not resorted to the means which they used, there would not have been so many complaints. The planters of Demerara sent over to Barbados men who went about and picked up all they could get, they made no inquiries into character, nor did they care how incompetent the emigrants were for the labour required of them, so long as they could muster the number they were sent for, as they were generally promised a management, if they could collect a certain number, or they got some five or six dollars a-head.

"These dealers in human flesh held out false promises to the emigrants, and generally gave them five dollars each, for which they never forgot to make their goods payable in Demerara; although they told the labourers that it was a present to them, in compensation for the time they had lost while waiting to get their passports."

The planters denounce any person who inquires after the condition of the immigrants as bitterly as they did Mr. Scoble. This jealousy speaks volumes. Certificates got up for the occasion avail nothing in answer to it.

TOBAGO.—The legislature of Tobago met on the 10th of September. From the governor's address we extract the following passages:—

"I regret to find that the crop of the present year is somewhat inferior in quantity to that of the last; but by no means so much so as was apprehended in the course of last summer, when, it will be recollected, the prognostications of some of the planters were of the most gloomy description, in consequence of a continuance of unfavourable weather, which had for some time prevailed.

"A counterpoise to the smallness of quantity, may perhaps be found in the present high price of the commodity in the home market, and in the flattering prospects for the year to come.

"That the present gratifying promise of an abundant crop in 1841 may be sustained throughout the year, and in the end be realised by a continuance of favourable seasons, we may reasonably, under Divine Providence, be permitted to hope; and it affords me much satisfaction as connected with this subject, to state my expectation that the reasonable complaints which have for some time been made, of a diminution in the quantity of labour generally to be obtained, will gradually cease to be heard, and that Tobago will yet, in a great measure, be restored—and chiefly by her native population,—to the enjoyment of her wonted prosperity.

"I am induced to entertain this cheering expectation, from the continued unwillingness shown by those individuals who have seceded from estates' labour to leave the island (to most of them the land of their birth), and from the very important fact, that no additional diminution in the number of labourers employed through the last year has taken place on the expiration of engagements on the 1st of August just past, when a considerable falling off was expected.

"Some changes have occurred; but not to any loss of numbers, and the negroes have, in many instances, volunteered fresh engagements for the year to come.

"But, gentlemen, be the inclination of the labourers what it may; be it ever so favourable to the planter, it will avail little, while his mind is distracted by the various schemes that are resorted to, to secure his services—schemes in themselves destructive of the confidence which should subsist between master and servant, and which will inevitably end in disappointment to the parties, and prove highly injurious to the general interest of the planter."

The assembly were far from agreeing in the sentiments of the governor. They call aloud for immigration from Africa. They say, however "we would not be understood to detract from the merits of our peasantry, who are highly deserving of your Excellency's favourable opinion."

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